

1847  
A  
Lecture

PAPERS  
OF  
SHAKERS

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Enfield.





# A Lecture,

Delivered at Enfield St. at a Meeting  
of Adventists and Believers.

## Contents and Digests of the Subject.

### Preliminary Observations.

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1 The natural man tho inspired from above, never rightly apprehended God, his works, his promises, or prophecies.

1 2 Tho in his self conceit he has affected to have, in a great degree a knowledge of the same, which has been prostrated by the work of God when it came to pass.

3 2. 1 Mankind still unwilling to be taught of God in the line he has appointed.

3 6 The work of God in future always a mystery to the natural man. Because he still looks for natural things.

2. 4 God & the things of God known only by  
revelation thro his spirit; not by the  
old scriptures.

3 6 The mystery of God to be finished  
in the second appearing of Christ.

3 8 Revelation the rock upon which all must  
3 7 Christ to appear like a thief in the night.  
4 9 All exhorted to love that appearing. Yet

4 10 A woe is pronounced upon all who  
desire the day of the Lord to come accor-  
ding to their natural sense & understand<sup>ing</sup>.

4 11 Because to such it will be a day of dark  
4 11 - ness.

For none shall see the  
Lord without holiness nor desire him  
without spiritual sight

5 12 Therefore the day of the Lord, a day of  
increasing misery to the carnal mind  
and natural man.

5 13 For it will be a consuming fire  
upon the old natural man, with all his  
idol-Gods and goods, together with his  
selfish propensities.

7 18 And the fashion of this world passeth <sup>away &c</sup>  
10 23 The day of the Lord still despised

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when it doth come, because of its insignificance to the natural eye, and being a day of small things.

## Of the second appearing of Christ Part I.

Of wright knowledge of God.

12 2 The order of Male & Female in Deity  
From the false notions of God, have  
proceeded the doctrines of Devils. Trinity

13 4 The order of Deity known or revealed by the  
13 5 things in the visible creation.

5 This order not three Male united, but Male & Female.

14 6 God the Father; and Wisdom the  
mother of all created things

## Part II.

Of Christ the Son of God.

15 1 Adam the first made a living soul

" Adam the 2<sup>d</sup> (or Christ) not Jesus, made a  
quenching spirit.

" The first Adam, of the earth earthly.

" The second Adam, the Lord from Heavens.

" The first Adam, a figure of him who was -



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to come made Male and Female, yet both called by one name, - Adams.

16 2 The second Adam (Christ) Male and Female, and both called Christ.

17 4 All the figures in the creation of the first Adam answered to it in the first and second appearing of Christ.

17 5 The apostles taught two principals in Christ, viz. The power of God and the wisdom of God, correspondent to the order Duty Male and Female.

The Mosaic Law a type and shadow of good things to come.

17 7 Christ in his first and second appearing, the great Antitype of the Law.

9 In Christ two natures met, in one visible humane form.

18 7 Which was first the seed of God, (pure & holy) and the seed of Abraham (fallen nature)

Which are recognized by the different names, of Christ the redeemer & Jesus the redeemer, these united make <sup>Christ</sup> Jesus.

18 8 Abraham & Melchizedec prefigured Jesus and Christ a prophet like Moses

of their brethren to come.

19 9 A natural & spiritual body & birth.

19 10 The seed of the first Adam the spiritual body of the 2<sup>nd</sup> Adam, who was a quickening spirit, the true Christ the son of God.

20 12 All of the Apostles doctrine hangs upon the distinction between the natural and <sup>body</sup> spiritual.

20 14 The natural and spiritual body of Jesus, was after the order of the first Adam, the seed of Abraham (or promise) made under the Law, like his brethren.

### Part III.

23 4 Of the Preexistence of Christ, (no Jews,) Jews, the head of nations; Judah of Israel; Jesus of Judah.

23 1 When man fell a restoration promised, - The woman's seed to bruise the serpent's head.

24 7 Jesus, first of the human race redeemed, not first raised from the dead, in a natural <sup>sense</sup>.

24 8 Born in the line of promise, in a miraculous manner, therefore, of the race of Adam, strictly speaking.

25 A chain of miraculous births in the line of promise, each in succession, increasing in

all the persecutions of humanity, from adam to Christ

32 33 The two characters, - a Redeemer and Redeemed,  
32 34 both necessary, to the work of redemption.

33 35 Both the characters we have, but not <sup>together.</sup> confounded

Much confounding is the source of all mystical doctrines, which have arisen concerning the Christ, and held mankind in ignorance.

33 36 Even the scriptures do not make it plain

Because the true order of Duty, was not yet revealed to the prophets, nor even the disciples of Christ.

Therefore the distinction between Jesus and Christ not maintained in scripture

The scriptures supporting the doctrines, paralleled with inferences.

36 52 Creation ascribed to Christ, (not Jesus)

36 51 Christ the beginning of creation, the first <sup>God.</sup> born of

36 53 A son the beginning of the works of God, & heir of all things

36 55 Which thing, the law of the first born was a shadow of...

37 57 Of the distinction between Jesus the son of man, and Christ the son of God.

38 61 Christ (not Jesus) the express image of God,



Both as to being Male & Female, and the person of the invisible God, a pure spiritual being.

39 66

Christ mission not only to redeem man, but to beget in him a new and spiritual nature, into which he should ultimately be born.

39 68

A series of elements within elements, in creation, as the soul within the body, & the spirit within the soul.

Earth, or the animal body, the greatest and end of creation.

51 91

The Dove (spirit) which descended, and lit upon Jesus, was the Christ the Son of God, which had a preexistence.

51 93

Christ (not Jesus) that descended was the same that ascended.

### Part IV.

Of Christ in the Order of Male & Female combined.

Answering to the Type of the first Adam.

53 1

Christ hath the Bride already within him or in him, in the first Advent.

54 4

Which had to be taken from him, and in the 2<sup>nd</sup> Advent, enter that spiritual body, or soul, found prepared to receive it.

Which was the soul of the person of Ann Lee.

54

Christ own testimony of his preexistence.

56 9

For which the jew accuse him of blasphemy  
Preexistence of Christ, further proved by revel<sup>ation</sup>

57 11

The work which Christ took up his abode in  
Jesus to do, was to redeem one soul of Adams  
fallen race, as a Captain and pattern for all  
the rest.

58 12

If Jesus alone, constituted the 2<sup>nd</sup> Adam,  
where was the 2<sup>nd</sup> Eve?

58 13

So calculating, we have no second appearing.  
But on the principle that Christ the Lord,  
united with Jesus, (the Man) was the second  
Adam, we have the 2<sup>nd</sup> Eve according to the type.

### Part V.

## Of the Types and Figures of the Law. Compared with the Gospel.

59 2

The Law not ministered directly of God, but  
thro a mediator That mediator was Christ,

59 3

who was an appointed mediator between  
God and Man, from the very beginning.

60

The angels who ministered the Law to Moses,  
sent and inspired by Christ.

60

The spiritual rock, which followed the  
children of Israel, was Christ. Joshua

signifies Jesus, - here a union of Christ and Jesus.

60 7 Unreasonable to suppose as the Jews did that God would speak direct to Man then, but two thousand years after must have a mediator.

61 10 The two tables of Stone prefigured the two dispensations of Male & Female in Christ.

61 12 The breaking of the two tables, showed the breaking of the first gospel testimony.

62 14 The 2<sup>nd</sup> tables represented the 2<sup>nd</sup> appearing of Christ.

63 17 The tabernacle<sup>acle</sup> figure of Jesus, & Ann Lee.

63 20 The two cherubims that hovered over the Mercy seat, were yet plainer figures of the Male and Female Christ.

66 28 The tabernacle contained all the gospel antitypes together with the Throne of God.

## Part VII.

### The Prophecies

Referring to the Coming of Christ in the Female.

68 1 Of the Queen spoken of by King David, her work of preparation &c.

70 9 Of the branch spoken of by Jeremiah, which prefigured the second appearing.



71 14 "A new thing in the Earth a Woman shall compass <sup>a man.</sup>

71 16 The rod was Christ in Jesus the Branch  
Christ in Ann Lee.

71 16 The two Temples a figure of the 1<sup>st</sup> & 2<sup>nd</sup>  
appearing of Christ.

73 19 The desire of all nations was that Christ  
should come in the female order of creation.

75 21 The order of the work in the 1<sup>st</sup> appear-  
-ing was a kind of first fruits.

75 26 The order of the work of the 2<sup>nd</sup> appearing,  
was perfect, a full dedication to God.

76 27 The 2<sup>nd</sup> temple built by Joshua (Jesus) and  
Zerubabel the type of the Branch.

Which prefigured Jesus and Ann Lee.

81 39 The crowns spoken by Zach. were to be  
put upon Joshua (Jesus) & his glory the  
Branch (Zerubabel) in the figure -  
(Ann Lee, in substance)

80 40 The two Olive Trees & two Olive Branches  
one and the same thing, which are the  
two anointed Ones (Jesus & Ann Lee)

81 42 The two golden pipes, represented the  
line of succession of Christ, in the order of  
Male & Female, in the visible head of the



Church or body of Christ.

82 14 No antitypes to the foregoing types to be found in the antichristian world; that is the professed christian world.

82 45 The passing of Jordan, (judgment) before entering the promised, prefigured the work of judgment, in confessing sin before inheriting <sup>salvation</sup>.

82 46 The work of driving out the old inhabitants of Canaan, commenced by Joshua, and completed by Deborah, a figure of the work of purification commenced by Christ in Jesus, and completed by Christ in John Lee.

83 47 Jesus came to redeem his people from their sins, the old inhabitants of the land.

83 47 He set them an example as Joshua did Israel.

All Israel brought into captivity to the old inhabitants of the land by sparing Abimelech.

Which prefigured the captivity of professed Christians by lust pride selfishness &c. (the old inhabitants of the soul)

83 48 They ceased in their Churches, to save God

until Ann Lee arose, a Mother in Israel,  
perfigured by Deborah.

83 49

We have the Son Bride and servants  
(or preachers) and their flock.

84 51

Therefore the controversy of disbelievers,  
with the Bible, not with Believers

84 51

The Throne of the glory of the second-  
Adam was the 2<sup>nd</sup> Eve.

84 52

Who was not manifested until the  
woman was taken from Christ's body.

87 59

The Bride, a distinct object or person,  
not the virgins (strictly speaking.

The marriage of the Lamb took place  
at the second coming of Christ.

91 76

Conclusion.

92

Criticism on Noah. 4. 7)

Lecture in Substance  
On the Second Coming of Christ in the Person  
Delivered at Enfield, Conn. Feb. 22<sup>nd</sup> 1827.

By  
A company of Adventists,  
At a conference between them & Believers;

What gave rise to it, was an assertion on their  
part that there was no possibility to justify such an idea.

Preliminary Observations.

- 1 In what age of the world was it, that man  
formed correct ideas of the time and manner  
of the fulfillment of the promises and proph-  
ecies of God, thro' his prophets, previous to their  
accomplishment? Did the Antediluvians  
understand Balaam? Did Israel comprehend  
her prophets, when speaking of the Messiah?
- 2 Even the prophets did not understand  
themselves! yet her learned Rabbins,



thought by diligent searching, to find out the most High and his ways; and would profess to describe the Shelo, and the nature of his kingdom. And when he did come, how was the wisdom of the wise confounded, and the understanding of the prudent brought to nought, in respect to the promise.

3. And until the day of pentecost, none were more disappointed than the apostles, who were appointed to instruct mankind in those things which they vainly expected to need no teaching about.

4. Even so in this day, mankind do not look to be taught Christ in his second appearing, for they say "Every eye shall see him &c." But Paul says, 1st Cor. II. v. 7<sup>th</sup> "We speak the wisdom of God, in a mystery, even the hidden ~~wisdom~~ which God ordained before the world, unto our glory" (8) "Which none of the princes of this world know" (10) "But God hath revealed (these things) unto us by his spirit (not the old scripture) for the spirit revealeth all things even the deep things of God." "For what man knoweth the things of a man, but the spirit of man which is in him? So the things of God knoweth no man but the spirit of God."



5. There is the reason that man by his own spirit, however learned he may be, remains ignorant of the things of God. (14) The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 6. Yet the mystery of God was not to be finished by the Apostles, in that day; they were taught to look for another appearing of Christ, to perfect that which was then "in part." And one of them finally declared (Rev. 16 v 17) "that" in the days of the voice of the seventh Angel; when he should begin to sound, the mystery of God should be finished.

7 If a ~~mystery~~ it must be revealed. - Hence, as it was only by revelation, that Christ was known in his first appearing, so it would be only by the same means, that he would be known in his second appearing. Christ would come as a cautious thief, in the night; and the natural man see him not; because looking for him in the wrong way, and place, (see Rev 16 v 15) 8. Therefore the Rock upon which all must build, is Revelation, and not the scriptures alone; that, is the foundation of the church

of Christ, and the gates of Hell cannot prevail against it.

9<sup>th</sup> A thief, will not only seek to enter a house in the night, in some way that the inhabitants will not see him enter, but also to hide himself from them after he is in, as long as he can, knowing, that they will prosecute him. So should Christ come, and all are exhorted to "watch and pray, looking for, and hastening unto the coming of the day of God." (II Peter 3 v-12)

10 Notwithstanding this, the Lord by the prophet Amos V. v 18 pronounces a "Woe unto you that desire the day of the Lord"! Why so? Because "to what end is it for you? The day of the Lord shall be darkness and not light" (v 20) "Shall not the day of the Lord be darkness & not light? Even very dark and no brightness in it?"

11 Does not this describe, and refer to the "natural man, looking for something bright according to his natural vision in "the day of the Lord", and when it comes, being spiritual, it proves invisible dark, "very dark" and "very foolish" being only "spiritually discerned."

"Without holiness, no man shall see the Lord"  
It is, therefore, not every natural eye, but every spiritual eye that shall see him.

12 He is also looking for something pleasing to his natural sense; induced by the misery which he experiences as a natural man, in the day of the Lord. (Witness the Jews, and our friends the Adventists.) For when it comes, lo! "It is as if a man did flee from a lion, and a bear met him; or went into a house and leaned his hand upon the wall, and a serpent bit him." (Amos, V. 19) He hath no form, nor comeliness and when we shall see him, there is no beauty that we should desire him. (Isa 53. v. 2.)

13 He finds that he has only fled from the scorching heat of Christ's first testimony against a fallen nature, where many permissions and indulgences were granted to carnal man, (the work of crucifixion being only "in part" and the waters of life being only to the loins) into the blazing fire of truth, which Christ kindled in that day, but which has lain smothered, until his second and last manifestation, for the full destruction



of the man of sin, and which allows of the provision for the flesh to fulfil the lust thereof; "but crucifies the old (natural) man, with all his affections and lusts." And every passion of fallen man will be burnt up in this day, "by that fire which is in Zion, and which now heats the furnace which is in Jerusalem. (see Isa 31<sup>st</sup> v. 19.) "Behold the day cometh that shall burn as an oven and all the proud yea and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up" Mal. IV. v 1<sup>st</sup>..

14. For the day of the Lord of hosts, shall be upon every one that is proud; and lofty; & upon every one that is lifted up; and he shall be brought low. Isa. III v 12 and verse 11<sup>th</sup> The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down". (v 14) "And upon all the high mountains, and upon all the hills that are lifted up" (v 15) "And upon every high tower & upon every fenced wall." (11) and the Lord alone shall be exalted in that day." 15<sup>th</sup> What does all this mean? Why should the day of the Lord effect all this? Is it not according to the "kind of first fruits" exhibited in Christ's first advent? Equality began to be established among individuals



"One is your Master, even Christ; and all ye are brethren. (Mat 23<sup>rd</sup> & 8<sup>th</sup>) He that is greatest among you, shall be your servant. vers 11 & 12 (And whosoever shall exalt himself shall be abased; and he that humbleth himself, shall be exalted.)

16 For this way the day of the Lord is upon the proud, and the high mountains or (systems of men) must yield to all things in common, no man saying of ought that he possesseth, that it is his own. (Eccl 4<sup>th</sup> 32) And thus the idols (what are they?) he will utterly abolish. 17

17 Their land is full of idols; they worship the work of their own hands; their clothes, their houses, their gold and silver, (dollars & cents) but in that day a man shall cast his idols of silver and his idols of gold which they made, each one for himself, to worship, to the moles and the bats." (Isa. II v 20) (And this is to be when the Lord riseth to shake terribly the earth, and when they will consecrate their gain unto the Lord, and their substance to the Lord of the whole earth." (Micah 4<sup>th</sup> v 13.)

18. This is the day of the Lord, wherein "They that have power shall be as those that have

ame, they that buy as those they possessed not, and those who use this world as not abusing it. — because (in that day) The fashions of this world; (of every one laboring for self to feed and pamper the old man, and gratify all his lusts of the flesh and mind) passeth away. "A very great woe to all who are looking for it in a natural sense. (see Cor. 7<sup>th</sup>. 29, 30, 31.) From all of which premises I hope it will be plain to our eyes, why and in what too the work of God is a mystery, — and also, why the day of the Lord is a woe, to those who desire it. And why those "invited to the marriage, would not come" (Mat 22, 8<sup>th</sup>.)

19 Who have desired that day more than the Millerites, (so called) yet who are more blind than many of them are, and cannot see it now as it has come. As says Paul, "If our gospel be hid, it is hid to them that are lost, (II Cor. 4. 3.) To the natural man, who is looking for the "kingdom to come with observation" or outward show, (Luke 22 20) When Christ expressly declares that the kingdom of God is within or in the midst of his disciples. Thus, the true position of

our Advent Friends is marked out, by the spirit of prophecy.

20. Believers are the only people in the world who from the beginning, have been uniformly friendly to those engaged in the late great Advent Movement, and yet have remained unturned by it.

They have from the first recognized in it the spirit of God, moving (or brooding) upon the face of the waters, (nations) to prepare a people for his kingdom which is already set up.

21 But let it be particularly noticed, that Miller utterly disclaims any gifts of prophecy, or spirit of Revelation; claiming only as a natural man, to believe (in common with all the great antichristian world,) in the literal natural coming of the Lord; and that by calculation, (not Revelation) he thought that the time would be up in 1843; and others had the same means of judging which he had; that is the Bible.

22 Time therefore, is the only thing between the Adventists and their opposers,



(which ought to have made the latter far more charitable than they have been) and that being past, they, the Adventists, are fast leavening back to the weak and beggarly elements of the world, from whence they arose to meet the Bridegroom; and it being in the night, and not having oil (spirit) in their lamps to make spiritual light, they could not see him. "For the things of God knoweth no man but the spirit of God."

23. Now, because he came not in the way that they looked for him, they would not "come to the marriage," (as a body) and when shown the kingdom, "they made light of it" it is not great enough! nor glorious enough! It is even too much like a grain of mustard seed, "like a little leaven," or a "stone that has to become, <sup>great</sup> a mountain and fill the whole earth," instead of being so, and doing it at once. (see Dan III. & 10.)

As they expected it, <sup>they</sup> "despise the day of small things" (Zach. IV. 10) And one is going his way again to his farm, and another to his merchandise; all all wish at least to be excused! One goes to his oxen, another to see his new house, and the rest have married wives, or something else,

and cannot come! Seen thus our day is the kingdom of heaven treated by the material, sensual man, whatever his sect or profession may be, just as Christ predicted.

2<sup>d</sup> With these remarks before us, I am prepared to proceed to the main subject of our discourse, The Second Appearing of Christ in the Female; and to see how far the general tenor of scripture supports such a principle.

## Of the Second Appearing of Christ in the Female.

### Part <sup>1<sup>st</sup></sup> First

Of a Right Knowledge of God.

The Order of Male and Female in Deity, &c.

1 If a man is about to build a house, he must lay a foundation, and so, with a system; and as God is the primary source

of all truth, a just conception of God, (according to its capacity) prepares the mind for its reception, and especially of religious truth; so, we will first speak of Him; as an error here in the understanding will run thro' the system.

2 From the false notions of God, in Babylon, have proceeded all the Doctrines of Devils, "which have" scared the consciences of professed Christians, so that it has been computed, that they have tormented and destroyed the bodies of fifty millions of their fellow creatures, and fellow christians for the good of their souls; (or rather for the gratification of their own hellish passions) and this in the name of God and his Christ. Nor can it be claimed; that the delusion is past, and the error wholly corrected. How much better the subjects of Antichrists Kingdom are in this day let their Christian Wars and frequent persecution of each other and weaker sects answer. (See the Mormons for example).

3 From a notion of a Trinity in Deity,



proceeds the doctrine of Atonement, or vicarious  
 sacrifice of God to God, - of a heaven above the  
 fixed, election and reprobation, an instan-  
 - taneous new birth, without any previous be-  
 - getting, - good creating evil, - faith without  
 works, trusting in the merits of another &c. &c.  
 (as from their root)

4 But in Rom. 1st v 20th, we are informed  
 by inspiration and by what professed chris-  
 - tians call the word of God, "That the invisible  
 things of them from the creation of the world,  
 are clearly seen, being understood by the things  
 which are made, even his Eternal Power and  
 Godhead," so that we are without excuse for  
 holding so monstrous an idea of Deity, as  
 to suppose him to be three males; seeing we  
 are given so plain a position, as that our  
 knowledge of the God-head must be deri-  
 - ved from the works of the God-head; here is  
 a tangible data, to reason from, by which,  
 we may clearly determine what constitutes the  
 God-head. The things made represent it.

5 What order then, is the most plainly  
 exhibited in all the creation of God? A-

Trinity? Three males united? I never saw such a monster, and never desire to. But male and female I have seen, and all of you can see in every work and order of this vast creation; beginning with the lowest form of vegetation, and rising thro fish and fowl, and beast, up to man, the head and lord, where these two principles are the most perfectly developed, agreeably to Gen. 1<sup>st</sup> v 26; where "God said" (let us make man in our image, after our likeness, so God created man in his own image in the image of God created he him, male and female created he them." Our image" means more than one, but not necessarily three, nor four nor ten.

And by the man being male and female, it is not only demonstrated that it means two, but that these two are male and female. Here, then, is the order of the God head clearly seen, being understood by the things which he has made, but chiefly man as the head.

eg. And thus in Prov 8<sup>th</sup> 10 Wisdom says to man "Receive my instruction and not silver and knowledge, rather than choice gold." (verses 22 to 30) "The Lord possessed me in

me in the beginning of his way, before his works of old." I was set up from everlasting, from the beginning, or ever earth was. When he prepared the heavens I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the foundations of the deep; when he gave his decree that the waters should not pass his commandment; when he appointed the foundations of the earth, then was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him." I

G. "All they that hate me love death" There then is wisdom, the Mother of all the works of God, who is from everlasting, and before all created things. These are our first premises a right knowledge of God, and if we proceed logically we must come out right.

## Part Second.

Of Christ the Son of God. (not Jesus) ...

In I Cor ~~x~~ 15 it is said, "The first Man, Adam, was made a living soul," the second



(Adam) (Christ) "a quickening spirit." The first man was of the earth, earthy; the second man, is the Lord from heaven." The first Adam we have seen, was created in the image of God, male and female; and in Rom 8 v 14 he is declared to be the "The figure of him who was to come;" (Christ) and in Gen 1 v 1 we can see what that figure was. This is the book of the generations of Adam, in the day that God created man in the likeness of God, made he him, male and female created he them, and called their name, Adam, in the day when they were created;— One name, Adam, is applied to them.

2 Thus according to this figure, Christ, the second Adam, the Lord from heaven, He who followed the children of Israel in the wilderness, and who was yet to come, into this earth as a Redeemer, must come male and female united in one, and be called, while in that united state, by one common name, Christ. (Gen III v 19<sup>th</sup>) The Lord God formed every beast of the field, and every fowl of the air & brought them unto Adam, and whatsoever

Adam called every living creature that was the name thereof.

3<sup>rd</sup> This was done while Adam was alone, that is, known only in one body. And among all these creatures he saw that no one was without his mate, but for himself there was no help-mate.

4<sup>th</sup> And Adam was first overtaken with a deep sleep, before woman was formed; - all of which figures we shall find answered to, in Christ's first and second appearing. For as we see that man was not without the woman, nor the woman without the man in ~~isolation~~, - so also in I Cor. XI - v 11 it is said, "Neither is the man without the woman, nor the woman without the man in the Lord."

5<sup>th</sup> Therefore with the Apostle, "we preach Christ the power of God, and the wisdom of God. (I Cor, I - 24) Two principles, the correspondent of the two everlasting principles in Deity. The Law was a type and shadow of good things to come. (Heb X<sup>th</sup> 1<sup>st</sup>)

6<sup>th</sup> The Lord said to Moses, "See that thou make all things according to the pattern showed thee in the mount." (Heb. 8 v 5) and so these

things were to be a shadow of heavenly things to come.  
 ¶ It is as much, then, as Christ in his first & second Appearing, was the real Antitype of the Law, with all its types and tabernacles, temples, Cherubims, tables &c. &c. it is a matter of the utmost importance that we understand these things aright. It is evident that two distinct and contrary natures, met in one visible human form. - The seed, or son of God, who was pure or holy, and the seed of Abraham, (fallen nature) Christ the Redeemer and Jesus the Redeemed.

¶ Christ the son of God, prefigured by Melchizedek as being without "Beginning of days, or end of life," (Heb 7-3) (which could not be said of Jesus;) and Jesus the son of man the son of David, the seed of Abraham; prescribed by Moses, as he said (in Deut. 17-15) "The Lord thy God will raise up unto thee, a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou commandedst of the Lord thy God in Horeb, in the day of the -



assembly, saying "Let me not hear again the voice of the Lord my God; neither let me see this great fire any more, that I die not" And the Lord said, I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

9. And also by Abraham, whose seed he was to be, and in whose loins he paid tithes to Melchizedek, and was blessed of him." (see Christ's second app<sup>r</sup> Chapt 2<sup>nd</sup> p 506.) "There is a natural body, and there is a spiritual body, and as there is a natural birth, to the natural body, so there is a spiritual birth to the spiritual body, which is produced by the work of spiritual regeneration, and is called the new birth, or being born again." Hence it is written, "The first Adam was made a living soul, the last Adam was made a quickening spirit."

10 "The living soul of the first man, was a spiritual body and occupied the natural body of the first Adam and constituted

the first natural man. The quickning spirit of the second man, was the Lord from Heaven, and occupied the spiritual body of Jesus of Nazareth, and constituted the first spiritual man, the true Christ, the Son of God."

11 These are clear first principles, and lay at the foundation of the subject of which we are treating, and need to be borne in mind throughout, for as it is justly remarked in Christ's 2<sup>nd</sup> App: Part 8<sup>th</sup> Chapt 5<sup>th</sup>, par 17<sup>th</sup> -

12 "Upon this distinction between the natural body (so called) and the spiritual body, hang the whole of the Apostles doctrine. Take away this distinction and the whole New Testament, (and the old too) must appear to every man of common sense, as the most absurd and incredible romance"

13 (19) "This distinction between the flesh and spirit, is variously expressed, - by the outward man, and inner man; the old man, and new man; the

first Adam, and the second Adam."

The first was to be crucified "with all its affections and lusts &c."

14 It was this that constituted the natural and spiritual body of Jesus, and which finally descended <sup>from</sup> Abraham, made of a woman made under the Law; and as it is said in the Millennial Charact, p. 228. Wherefore in all things it behooved him to be made like unto his brethren. Hence it appears that nothing was expected, not even the death of the fall. It is therefore evident that he was born into a fallen nature with all its propensities, and this nature he received thro' his natural birth of the Virgin Mary..

15 Now as it must reasonably be admitted, that the soul, or spiritual body, is the seat of the fallen nature, (and not the natural body.) Do ye think that the scriptures saith in vain, that the spirit that dwelleth in us lusteth to envy.

(James 4. - 5) If so, then, the soul and not the material body, is the inherent source of a



corrupt nature. For it is also written that from within out of the hearts of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness an evil eye, blasphemy, pride, selfishness &c. All these things come from within, and defile the man. (Mark 7-21 & 23)

16 Therefore it follows of necessity that Jesus was possessed of a fallen nature thro' his birth of Mary, that both the natural and spiritual body was taken from her substance, and was truly the son of David (see Dunlavy. p 36 1<sup>st</sup> Ed.) "The animal body of Jesus, was produced of the substance of Mary's body, and brought forth like those of all other men."

17 It may be well to compare those scriptures which refer to those two distinct characters.

23  
Part Third

Of the Preexistence of Christ. (not Jesus) His Virgin Be.

The Son of God.

1 When man first fell, then did God give a promise of restoration. (Gen III - 15) "I will put enmity between thee & the woman, and between thy seed & her seed; he shall bruise thy head, and thou shalt bruise his heel."

2 In 1 Cor. XV v 15<sup>th</sup> It is explained "For since by man came death, by man came also the resurrection of the dead." Thus, as by man, lust, which is the head of the serpent, came into the world; so by man (Jesus) should it be bruised."

The Son of Man.

4 The Jews were the chosen people of God both in physiological and intellectual sense, and were superior to any other people on earth. That measure of obedience which they yielded to their Divine Teacher, had made them such

5 They were the chief of the sons of Adam; and it is admitted that their phrenological construction to this day proves them such

6 Of the twelve tribes of which their nations

Yet in as much as he was  
born of a lustful creature, &  
inherited every evil propensity  
from her, it should cause him  
sore temptations & sufferings  
(bruise his heel) "For as in  
Adam all die, so in Christ,  
shall all be made alive."

And as Adam was the first  
who died so Jesus was the  
first whom Christ made  
alive, by raising him out of  
that death, which he could  
not have done, if he had  
not been in it (Rev. II v 5)

If he Jesus, was not strictly speaking of the  
race of Adam, then he was not dead, nor  
the first to be raised from the dead, It would  
then be a matter of great interest to know  
who he was.

There was a line of promise of which  
Jesus came, and many of his ancestors were  
born in a miraculous manner out of the com-  
mon course of nature, thro' faith in God, by his

was composed  
Judah, was the  
head, and out  
of Judah, Jesus  
sprung, there-  
fore called "the  
Lion of the tribe  
of Judah;" accor-  
ding to the prom-  
ises of God, thro'  
all his Prophets  
since the  
world began.



providential power, and not thro' the governing dictates of Inst.

9. It is said in Heb XII, 11<sup>th</sup> "Thro' faith also, Sarah herself received strength to conceive seed, and was delivered of a child, when she was past age; because she judged him faithful who had promised." (12) Therefore sprung there even of one, and him as good as dead so many BC. "Nothing short of the power of God effected this, if she was past age, and Abraham as good as dead."

10 Rebecca and Rachel were barren, & yet bear thro' faith, and it is evident that those who came in this miraculous, & providential order, were not so corrupt, as those <sup>came</sup> who move thro' the fallen passion of nature.

11 Manoah's wife, the mother of Samson was barren, and aged, but by faith, thro' the word of an Angel, she conceived. (See Judg. 13) Elizabeth, the wife of Zacharias, the mother of John, was barren (Luke I-7) "They had no child because Elizabeth was barren, and they were now well stricken in years." It was declared that the child should be filled with the Holy Ghost &c (v 26 and onward.)

12 And in the sixth month, the angel Gabriel, was sent from God to Mary; and she by faith conceived "according to his word, by supernatural agency, and not by the generative influence of Man, as may be seen by the words of Mary (Luke I-34<sup>th</sup>) "How shall this be seeing I know not a man? Hence when she had conceived she said "He that is mighty hath done great things unto me." And for this reason the Angel said.

13 He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever.

14 That which was born of Mary, was called the Son of God, because by the generative agency of supernatural power, he was formed out of the elements of corrupt human nature as they then existed, tho' in the highest state of perfection, of which they were susceptible; being made of the substance of a Virgin.

15 And thus her Jesus, came forth a

living man, in whom all the elements and powers of the world, temporal and spiritual, were concentrated. It is worthy of note, where (Luke III v 38) calls Adam the son God, doubtless because of his supernatural origin, altho he was but a natural man being of the earth earthy.

16 But Jesus was more preeminently called the Son of God, because he was the living Human tabernacle to receive the Christ, the true seed, and the Son of the Eternal Parents, who declared that he proceeded and came forth from God, and laid claim to this earthly tabernacle, or temple as his own. "The Lord whom ye seek shall suddenly come to his temple." (see Mat. III-1 to 4, also John 8-v 33, 34, also Mat. 3-16 17.)

17. David is called the father of Jesus, upon whose throne he was to sit according to the oath in (Ps. 132) "The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." This Peter claims, and saith, that David being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his seeds according to the flesh, he would raise up Christ,



(meaning Jesus) to sit upon his throne"

18 It must be admitted by all, that neither Christ, nor the man Jesus ever sat upon the literal throne of David; but that Christ, revealed in a literal descendant of David according to the flesh, sits upon the spiritual throne, and will forever reign over that kingdom of spiritual Israel, of which the throne and kingdom of David were the figures is true: and in this sense the words of the Apostle are evidently correct, for otherwise they have proved false (see Luke I "31 & 33.) Hear the angel in declaring the birth of Jesus, uses similar words, which can with no propriety be taken in any other sense than the preceding.

19. Thus it is plain that the first <sup>fruit</sup> of redemption, should be a literal descendant of David according to the flesh. Christ the Lord from Heaven, was not flesh, nor according to the flesh. Yet he was manifested to man in the flesh to take the spiritual dominion in man, for he could redeem him in no other manner. And those in whom he took the dominion, knew him no more after the flesh, or according to it, but after, or according to the spirit. (Cor. V-16, 17.) "Wherefore, henceforth know we no man after the flesh; yea tho we have known Christ after

the flesh, yet now henceforth know we him, no more."  
 "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things are become new."

20 Now it was thro' the medium of this succession of miraculous births that the influx from the spiritual world into the natural, took place.

21 Thus if I may so express it, God, knowing that evil would prevent all the powers of procreation which were committed to man, reserved in his own hands, the residue of the elements of nature to be poured into the earth from time to time, and in his own time; and that which had not as yet been given was not corrupted; by which means there was a gradual increase from Adam, thro' the line of those who were the most obedient, and perfect in their generations as of Enock and Methuselah &c. to Noah; and from Noah thro' Shem, to Abraham, and from him thro' Isaac and all the race of the righteous to David; then to Solomon, who was pronounced to be the prince of natural men, and was as superior in the creation of his faculties, as in acquiring knowledge; yet thro' these very means he could excel in sin, as well as in virtue.

22 And thus it continued down thro' Zerubabel, (who built the second temple which exceeded the first in perfection, as to its order, being four square) to John the Baptist of whom Christ said, "Not a greater had been born of women;" then we must admit at once, that he was equal, if not superior (which is what I claim,) to any of the human race who preceded him.

23 Thus the way was prepared by this progressive increase, in the providential work of God, to bring forth the last and highest birth, (according to his purpose) in the nature of humane beings, in which the generative co-operation and lust of man, had no part, any more than in the creation of Adam, but being effected by the power and influence of supernatural agency, upon, and in the living elements of nature; I showed that in the birth of Jesus, the providential work of God in the creation of the natural man had its highest accomplishments; And that the work of natural generation must cease in all who come into that order, which he, Jesus, was the first to come into.

24 It is evident that John was exceeded by Jesus.



in capacity and natural abilities; for when but a youth he, Jesus, surpassed the learned men. But he as much exceeded all other men in all the powers and propensities of human nature, as he was superior to them in capacity and ability. How else could he have tasted death for every man (Heb III v 9.)

25 This is still further evident, from the magnitude of his temptations; for he was tempted according to his creation to assume the sovereignty of all the nations of the earth; he felt himself equal to it; as much as Alexander or Napoleon were equal to the sovereignty of a part.

26 And if tempted, then he could have yielded, and have fallen; in which contingency, either another man must have been raised up, to be the first to rise from nature's death, or the whole race would have been lost!!

The Son of God.

But according to our present position an hundred might have fallen in succession, & yet not all be lost, so long as Christ the Son of God existed, who could not be tempted. 29<sup>th</sup> But of Christ the Son it is said, "When he bringeth in the first begotten into the world" he saith, "let all the angels of God worship him."

The Son of Man.

28 Jesus was made a little lower than the angels; and he was ministered unto, and strengthened by them.

"

30 How can these two be both the same characters; for certainly Jesus could not be made lower than the angels, and yet be a proper object of their worship.

31 If the whole human race, was lost from God, in sin & death, no one of that race could redeem himself, without help from some one, who was not in sin and death, yet it would not be possible for mankind to be redeemed, or the power of redemption to be made accessible to man, without being revealed in, and thro' human nature.

32 Therefore, two things are indispensibly necessary to the work of redemption.

First (The Law of God)

Second (The Law of Man.)

33 A Redeemer who, was himself past all danger of falling, and distinct from our race; and having in himself the elements of Eternal Life

34 A Redeemer, who must be the first Father of all souls in the work of redemption, as really as the first earthly man was the first Father of all the children of nature. And is it not self-evident, that the most perfect intelligence, and the most superior of the whole human race, would be chosen to set the example (having in all things the preeminence) to be the Captain and pattern for all to follow.

33 Now both of these characters we have and in the attempt to combine them in one, and confound them together, much confusion has been produced, and very absurd and mystical doctrines taught, which the rational man tries in vain to believe. Whereas, the truth is simple and readily apprehended by the spiritual mind, not filled with preconceived opinions and views on the subject, and which according to their sense, have been confirmed by time and surrounding influences.

36 It may be asked, why did not the scriptures make this matter more plain? The answer will be, for the same reason that the Female in Deity, and in Christ is not made more clear. It is manifest, that the Apostles did not know Christ in his true character, any further than he was revealed to them, which was but in part.

37 How then could they write distinctly, about that which they did not understand? It has been reserved as a sacred mystery until our own time.

38 In Luke X. v. 22, Jesus says, "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father, and who the Father is but the Son and he to whom the Son will reveal him."



29. So this at once settles the question as to being known by the world; and even so Philip he said, (Joh 14-9) Have I been so long time with you, and yet, thou hast not known me Philip? (10) Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.

40 There, Christ was called the Father by the Apostle; as also elsewhere. It was the Christ that dwelt in the man Jesus, that divine spirit, which was the very essence of the Eternal Father.

41 Therefore when Jesus asked his disciples who he was Simon Peter answered and said, (Joh 6-68) Thou art the Christ the Son of the living God. (Mat 16-13 also verses 16, 17) Then Christ blessed him and said Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven."

42 Nothing is easier to prove, than that there was a mystery about Jesus Christ, which no man was able to search out in that day; and it has continued to perplex the wisest of mankind to the present times. Nothing which they can fix upon is permanent, but is still overturned

by some new theory. And this it will continue,  
until the light and revelation of God, clears it up,  
by bringing forth the simple truth. This will  
stand when it comes forth but nothing else will.  
All must be shaken than can be shaken.

43 Jesus is sometimes called Christ, as in Luke  
III. 21. "Unto you is born this day, in the city of David,  
a Son which is Christ the Lord." But this is no more  
strange considering the intimate union between them,  
than that Christ should be called God, and all  
the attributes of God, ascribed to him, which we  
shall see to have been the case; for, being so natural  
and ignorant of spiritual things, they could not  
discriminate, neither is it yet done to perfection.

44. Ino. III-16<sup>th</sup>. "God  
so loved the world, that he  
gave his only begotten Son,  
that whose believeth in  
him, should not perish,  
but have Everlasting Life."

45 "Gave his only begotten Son."  
The idea is that he gave some  
thing that he possessed be-  
fore; his own and only  
begotten Son. Could this be  
Jesus?

46 (17) For God sent not  
his Son into the world,  
to condemn the world, but  
that the world thro' him  
might be saved.

47. "For God sent not his Son"  
Does not this plainly imply  
that the Son was with him, before  
he was manifested in Jesus?

48. No man hath  
ascended up to  
heaven but he  
that came down  
from heaven  
even the Son of  
man, which is in <sup>very</sup> heaven

50. In the I v 1. In  
the beginning  
was the  
Word, and  
the word  
was with  
God, and the  
word was God

52. (v 3). All things  
were made by Him  
and without Him  
was not any thing  
made that was made

54. Heb I - 2<sup>d</sup> "God  
hath in these last  
days spoken unto  
us by his Son

49 "For no man hath &c." We  
here have a positive declaration  
that Christ the Son came down  
from heaven. If we say that Christ  
is an element: we have still this  
difficulty, that he is so often rep-  
resented as an intelligent being.

51 John I v 1. This, by all parties  
is granted to mean Christ, the Lagos,  
who was with God in the beginning of  
creation. Which originates the idea,  
that Christ was not only the first born  
of God, but also the beginning of crea-  
tion, Rev. III - v 14, where he is expressly  
called the beginning of the creation of God.

53 "All things made by him &c."  
Is not him a personal pronoun?  
But if it be said that the beginning  
here spoken of, is the new creation, this  
is also met by (Heb I v 2)

55 "By whom also he made the worlds,  
which surely are no part of the new  
creations. He is heir of all things."  
There is a plain allusion to the Son,



whom he hath appointed by which the first born Son inherited,  
 pointers heir of all all the Father's property. From which,  
 things by whom also reasoning from effect to cause, we may  
 he made the world's reasonably conclude, if there was no  
 (3) "Who being the scripture to confirm it that the be-  
 brightness of his glory, ginning of the works of God was a Son,  
 & the express image the brightness of his glory, and  
 of his person, and the express image of his person, and  
 upholding all things heir of all things which God should  
 by the word of his power make; which thing the law of the  
 or whom he had by himself first born was a shadow of, to teach  
 purged out sins, set down man this high and sacred truth.  
 on the right hand of the 57 Thus by inheritance, he is above  
 majesty on High. the angels, who worship him, when  
 56 Being so much he comes into the world. How can these  
 better than the things apply to that being who was born  
 Angels, as he hath of the virgin Mary, who was made  
 by inheritance obtain not even equal, but a little lower  
 in a more excellent than the angels.  
 name than they.

58 (Gal 4 v 4)

When the ful-

ness of time was

come God sent

59 Gal 4 v 4)

God sent forth his

Son &c." What ever plan of expo-

sition be adopted, all must admit

as before remarked, that the —

forth his  
Son, made  
of a woman  
made under  
the Law."

Apostles have not kept the distinction between Christ and Jesus.

But this must (properly) be gathered from the nature of the case. It was Jesus that was made of a woman.

60 (Col. I-13) "God hath delivered us from the power of darkness & hath translated us into the kingdom of his dear Son," (15) "Who is the image of the invisible God, the first born of every creature."

61 (Col. I-13) Adam as to being male and female, was in the image of God. But Christ not only so in that respect, but also in the express image of the person, of the invisible God, as being the first-born of every creature, a pure spiritual being, the first and only direct emanation from God; the nearest to him and the most like him, for it is asserted,

62 (16) "For by him were all things created

63. That all things visible, and invisible, in heaven and in earth, were created by, (or through) him

that are in heaven. & | and for him.  
 that are in earth, visible  
 and invisible; whether  
 they be thrones, or domin-  
 ions, principalities or  
 powers, all things were  
 created by him, and  
for him."

63 And he is before  
all things, & by him  
 all things exist.

63 "And he is before all  
 things &c." Thus having in  
 all things the preeminence,  
 which would certainly  
 not have been the case,  
 if almost every thing  
 had come into exis-  
 tence before him.

66 Therefore he came not only to redeem man  
 from a fallen state, but also to beget in him,  
 a new and spiritual nature, into which  
 he should ultimately be born.

67 Now all these seeming discrepancies, may be  
 reconciled and made intelligible, if we consider  
 that the real nature and essence of God, was  
 manifested in Christ, the Son, and yet the  
 Father remained a distinct being from the-  
 Son (see III Cor. v. 19.)

68 The gross matter, earth, is the end of  
 creation; the last step or process, there being  
 a series of elements within elements, or



worlds within worlds, like the soul within the body, and the spirit within the soul: - each more refined than that which contains it, and nearer to God. How else could the invisible things of him be seen from the creation of the world.

69 Upon this principle, and no other, can we rationally account for that viceregency which is well known to have been practiced in the various dispensations of God's grace to man. Thus, can we rationally account for the prophet Elisha's being clothed with the spirit and power of Elijah, also of John the Baptist being Elias, as was declared by Jesus.

70 Now Elisha, and John the Baptist, each claimed an organization, an identity of soul, while acting in the spirit and power of Elijah.

But, if we can have no idea of a spirit within the soul, or, in other words, of a soul, existing as a temple for the spirit and power, which is yet more refined, and the moving principle of life, which is at liberty to take up a possession in any prepared temple, and even alternately to be an inhabitant of numerous individual

temples, how can we have any rational idea of inspiration or of one soul becoming an instrument thro' which another being speaks, & acts, as was the case with our Savior, agreeably to his own testimony, and has been the case with many of his true followers, both in his first and second Advent.

71 All mankind who believe in the existence of a soul in man claim it to be a spiritual (that is) an immaterial body; and the mass acknowledge it to possess an individual identity of organization, both while dwelling in the body, and after death, which is the lesson God has always taught thro' his teachers, some believing to the contrary notwithstanding.

72 Here, then, we take our position that all bodies of one substance and nature, must each claim space in which to exist in the element or sphere for which they were created; and no two can occupy one and the same space at the same time. This all will admit. One animal body, of flesh and blood which is the life of that body, cannot enter into, and take possession of another animal body of flesh and blood; even so, one spiritual or immaterial

body, of soul and spirit which is the life of the soul, or spiritual body, cannot enter into & supply the same place of another's soul, at one and the same time; this all must admit, who acknowledge the soul to possess an organization & identity apart from the body.

7.3 Therefore we must have a divine spirit-body, or body of spirit; of a purer element, which if we have a series of elements within elements, or worlds within worlds; each capable of taking possession of other spheres, not of their elements, when allowed by Almighty Power so to do, will make the matter clear. A soul can take possession of an animal body, prepared for it, at the will of the Almighty Father; and thus we can account for the reanimation of those, who were raised from the dead, as Lazarus, the Widow's Son &c. &c. A spirit also can take possession of a soul or spiritual body, found prepared for it; - thus we can rationally account for Elisha's having the spirit of Elijah, John the Baptist having the spirit of Elias, Christ



taking possession of and taking up his abode in the soul of Jesus, also of Ann Lee.

74 See Millennial Church p 119. "Ann Lee was the distinguished female who was chosen for that purpose, and, being wrought upon by the power of God, she actually took up her cross against the nature of the flesh, and against all those propensities which lead to the gratification of it; and having received the spirit of Christ (or the Christ) by the operation of which her soul was purified from the fallen nature of the flesh, she rose superior to it and by her example and testimony, she actually led the way, out of that nature and all its works; and was prepared to stand in a proper order, to manifest the spirit of Christ (or the Christ) in a female line. Hence the image and likeness of the Eternal Mother was formed in her, as the first born Daughter, as really as the image and likeness of the Eternal Father was formed in the Lord Jesus the first born Son.

75 We would by no means be understood

to apply this character to the human tabernacle of Ann Lee; that tabernacle was but flesh & blood, like that of all other women; but it was a chosen vessel, occupied as an instrument, by the spirit of Christ, the Lord from Heaven; in which the second appearance of that divine spirit was ushered into the world. It is this spirit which has constituted her immortal part; the second pillar in the New and spiritual creation; and it is this spirit, which is the likeness of the Eternal Mother, and which is in reality, the true Bride of the Lamb, & the first Mother of all the children of Christ. The apostle saith, "We preach Christ the power God; and the wisdom of God." But the spirit of Wisdom or Mother-spirit in Christ, could not be manifested in her true character, on earth, as the Mother spirit in the work of regeneration, until she was revealed in a female, as a Mother in Christ.

¶ The foregoing observations, to me are truth. The spirit of Christ (or the Christ) took possession of the soul of Ann Lee, when she had

prepared it for its reception, not of the body only of Ann Lee. The character of Mother, belonged not to the soul of Ann Lee (aside from its union with Christ) but to this Christ spirit which took up its abode in her soul, and when she had made this Christ spirit, the whole spring of life in her soul, she then became the Mother of the New Creation.

77 In like manner hundreds who are travelling in the work of regeneration, and redemption, have witnessed of late in a few years past, the spirits or divine spirit bodies of many of the saints and angels in Heaven, taking up their abode for a short season, in the souls or spiritual bodies of many of their brethren and sisters yet dwelling with them on the earth, & have used them as instruments to carry the word of God, and the will of Heaven unto their fellow creatures; and this work in familiar language we call divine inspiration.

78 We are aware, that in offering the foregoing suggestions we encounter the opposi-  
-tion.



of such as can conceive of the spirit of Christ, as nothing but an element, incapable of organization; and we meet this by affirming that all organized existences, both animal and vegetable, from man to the smallest mite, or plant, are composed of and exist in, elements; but who will venture to affirm, that because they are composed of elements, they are not organized beings, each claiming an identity peculiar to itself?

79. Finally, God is and exists an organized identity, else how could he transmit this quality to his creatures, either natural, or spiritual; whence came the principle of organization, if not from their Creator. Still as every being that exists, must have an element in, which to exist; there is also an element called God, in which he exists, and which pervades all the works of his creation.

80. So Christ, the Son of God, (of course in his image, male and female, being the "Second Adam," an antitype of the first,) exists as an intelligent, organized, spiritual being. Yet he has also an element in, which to exist, called Christ, which pervades all the works of the New Heavens and New Earth, - even as the natural man exists an

intelligent organized being, in the visible natural elements, and is the head and Lord, of all contained therein.

81. We read, "If any man be in Christ, he is a creature" (II Cor. V. 17) This is the same as to say when Christ becomes all in all with any soul, that soul is then a "new creature." Now if Christ is his substance, and life, and he is a "new creature", where can say he has no organization, or identity, if he has not, he is not a creature, either new or old.

82. The Christ, did descend from heaven, & took up his abode in Jesus of Nazareth, & begat and brought forth in his soul, a Son of God, even so Christ also took up his abode in Ann Lee, and begat in her soul a Daughter of God, these were created in the image of Christ, and of their Parents, (Christ male and female) and received the power of begetting and bringing forth other sons & daughters in the New and spiritual creation of God, in their own perfect image and likeness as really as Adam the first, the Son of God, a natural man, in the order of male and female, possessed the power of procreation, in the natural

order, as we read; "To as many as received him, (Christ) to them gave he power to become the sons of God" (Jno I-12.)

83. Now the order of the work of procreation, in the natural creation, is a type of the order of the same work in the New or Spiritual Creation, and thus Jesus & Anne Lee, became the father and mother of all the New and Spiritual Creation of God, even as we read; - The mother spirit of Christ, is in scripture called a "Good-Nurse, &c. (see II Esdras II-2, 3) and their children became nursing fathers and nursing mothers in the New Creation of God. (Isa 49-23) If, then, Christ is a father and a mother is he not an organized being? (see Isa, 9-6)

84. Every advance towards God, is from that which is gross to that which is spiritual, and more interior. God is spirit, & it is in this respect that Christ, being of that spirit, is so often represented as God and as creating all things.

85. Thy throne O God is forever & ever,



The sceptre of thy kingdom is a right sceptre,  
thou lovest righteousness and hatest iniqui-  
ty, (Ps 45-68) We are in him that is true,  
even in his Son Jesus Christ; this is the  
true God and eternal life (I. Jno. V. 20)

86. Here is all the knowledge and na-  
ture of God that we can attain to; for  
when we have found our highest concep-  
tions of a pure, holy, invisible spirit,  
the most secret first cause of all things,  
we come far short even of the knowledge  
of Christ the Son of God. And how few  
there are that can form a true idea even  
of their own souls, much less of the angels.

87. How weak and puerile then, yet self-  
aspiring it seems, for us poor worms of  
this little spot of dust, called earth, to  
suppose that the first born Son of God the  
beginning of the work of creation, and head  
of all the hosts of angels & arch angels,  
Seraphs and Seraphims, standing at the  
right hand of the Eternal Father never ex-  
isted until the almighty begat and brought  
him forth according to our earthly imaginations,

some eighteen hundred years ago.

88 If this were so how can he have the preeminence in all things, over those who existed ages before him. (Eph III v. 9) "The mystery which from the beginning hath been hid in God, who created all things by Jesus Christ." This is certainly remarkably

89 And again in (Jno I-14<sup>th</sup>) "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." Does any one suppose that the word of God was made flesh or that it only dwelt in flesh, as will be shown in future. (verse 15<sup>th</sup>) "This was he (John says) of whom I spake, He that cometh after me is preferred before me, for he was before me."

90 Again in vers 26<sup>th</sup>. There standeth one among you whom ye know not." (27<sup>th</sup>) "The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God which taketh away the sin of the world." (30) This is he of whom I said, after me cometh a man which is preferred before me, for he was before me." (33) "And I knew him not; but he that sent me to baptize

with water, the same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost."

91 To that here the Baptist who was raised on purpose to be a witness for Christ, declares that he not only would be preferred before him, but that he was actually before him, and this he repeats. And let it be noticed that he did not bear this testimony, until he saw the spirit, (the Bridegroom the Christ) descending upon him, (32) "And John bear record, saying, I saw the spirit descending from heaven like a Dove, and it abode upon him."

92 Here is the whole mystery; this was the Christ, the Son of God, that took on him the form of a servant, (Flesh and blood) - the seed of Abraham, - the fallen nature, by entering into the soul of Jesus, which became his spiritual body. And thus is all the difficulty obviated of the two different characters.

93 It is said in (Eph 4-9-10) "Now that he ascended, what is it, but that he also descended, first into the lower parts of the



earth? He that descended is the same also that ascended up far above all heavens, that he fill all things."

94 So, not this a plain reference to the Son of God that came down from heaven? (Mat III-16) "Jesus when he was baptized, went up straightway out of the water, & the heavens were opened unto him, and he saw the spirit of God descending like a Dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased."

95 Now, what does this mean? Was this nothing but a baptism of the Holy Spirit? Had not Jesus had that thro' his life? Even John was filled with the Holy Ghost from his mother's womb. But there was something further, which the spirit of evil anticipated - for in (Mat. 4-3) when the tempter came to him he said, "I thou be the Son of God command that these stones be made bread."

# Part Fourth

Of Christ, in the Order of Male & Female, combined.  
Answering to the type of the first Adam.

1 On the other hand it may be said; If this be the Son of God, the second Adam, the Lord from Heaven, of whom Adam was a figure, where is the Bride the second Eve? Why it is according to the figure, when their name was Adam, before the woman was separated, so was the Christ when they first descended from heaven, and lighted upon Jesus.

2<sup>d</sup> And in this also, our witness John, does not fail us, for in (Jno, VIII-28 & 29) He says, Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him; (to bear witness of the Christ.)

3 He then tells them thus, "He that loves the Bride is the Bridegroom; but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled. (30) He must increase but I must decrease.

(31) He that cometh from above is above all,  
(did Jesus come from above? Nay! He was  
made of a woman, made under the Law.)

"He that is of the earth is earthly, and speak-  
eth of the earth. He that cometh from-  
heaven is above all." "And what he hath  
seen and heard that he testifieth.

4 So then we have John's testimony, that  
this was the Christ, - the Bridegroom, and  
that the Bride was with him!! He that  
hath the Bride already, which Bride  
had to be taken from him, of God, and  
to enter her spiritual body, the soul of  
Ann Lee, when it was fitted and prepar-  
ed for it; Thus (v 35) "The Father loveth the  
Son, and hath given all things into his  
hands, pertaining to the redemption of man."

5 The Jews accused Christ of blasphemy,  
for making himself God, being only a man.  
(Ino. 10-34) But Jews answered them, Is it not  
written in your law, I said ye are Gods?"  
(v 35) "If he called them Gods, unto whom  
the word of God came, and the scriptures  
cannot be broken." (36) "Say ye of him, whom



the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Son of God"? This was all that he ever claim

6 On another occasion he said to them, referring to his descent, (Jno. 8-23) "Ye are from beneath, I am from above, Ye are of this world, I am not of this world" This was a great puzzle to them, and they asked him again, "Who art thou?" And again he said, "I come down from heaven, not to do mine own will, but the will of him that sent me."

7 Is it not plain by this, that, while in heaven, he had a will of his own, and that he was sent into the world? And does not reason teach, that he that sendeth is greater than he that is sent? And that this pre-existence of Christ, was the very point, again not which the Jews contended? (Jno. 8-53) Art thou greater than our Father Abraham which is dead and the prophets are dead, - Whom makest thou thyself? He answered them (56) "Your Father Abraham rejoiced to see my day; and he saw it and was glad. (57) Then said the Jews unto him, thou art not yet

fifty years old, and hast thou seen Abraham?  
He answered, "Verily, verily, I say unto you,  
before Abraham was I am" This was plain  
language; and they took up stones, think-  
ing it no use to reason with him any further.

8 What motive could Christ have had  
in making the jews think that he lived before  
Abraham, if he did not? Or what sense could  
be made of it, if it does not mean, what it  
so plainly declares; that Christ did exist  
before Abraham.

9 In (Rev I-17) the same principle is  
asserted, where Christ saith "I am the first  
and the last." Christ and Jesus united -  
(18) I am he that liveth, and was dead; and  
behold I am alive forever more" (11) "I am  
Alpha and Omega, the beginning and  
the ending, saith the Lord, which is and  
which was, and which is to come."

10 Nothing could express the case more  
clearly. Christ Jesus. That is Christ that  
was, (Male and Female united) - Christ,  
that is yet to come, in the female order.  
(Rev I-8) These things saith the first &

last, which was dead, and is alive." Again (22-13) "I am Alpha and Omega, the beginning and the ending, the first and the last."

11 Thus in (Jno 19-4) Christ in addressing his Heavenly Father, says, "I have glorified thee on earth, I have finished the work which thou gavest me to do." What was that work, if it was not to redeem one soul of the fallen race of Adam, as a captain and pattern for all the rest? (5) And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

12 And now, with this sense of the subject, let us read, (Heb III-9<sup>th</sup>) "It was Jesus who was made a little lower than the angels, - now refer back to verse 6<sup>th</sup> What is man that thou art mindful of him, or the son of Man, (Jesus) that thou visitest him." (9) "Thou madest him (man) a little lower than the angels &c." and we in man and the son of Man were thus made (9) But Jesus for the suffering of death, was crowned with glory and honor; that he by the grace of God, should taste of death, for every man. (10) For it became him. (Christ) for whom are all things, in bringing many souls



unto glory, to make the Captain of their salvation (Jesus) perfect thru sufferings." (Just as all must be perfected) 11 "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren," "saying, Behold I and the children which God hath given me."

13 Forasmuch then, as the children are partakers of flesh and blood he (Christ) also, himself, likewise took part of the same; (the man Jesus) that thru death he might destroy him that hath the power <sup>of death</sup>

14 When Jesus said to Peter, Flesh and blood hath not revealed it unto thee? "- All may see that he referred not to the body, but the soul, so here also, if Jesus was the second Adam, where is the female? Where is the second Eve? It will not do to say that Ann Lee was in him in that day. So we have no second appearance.

15 But on the principle that Christ the Lord from Heaven was the second Adam, the female was in him according to the type, and was in her time, to be taken from him, and manifested in a female vessel corresponding with Jesus thus making all things clear, perfect, and beautiful. The true Antitype.

# Part Fifth

## Types and Figures of the Law. Compared with the Gospel.

1 Assuming then this point the preexistence of Christ, proved, we will proceed upon that basis, and show the types and figures under the Law, accord with it. The Law is said (Heb. 10-1) "Have a shadow of good things to come." But not the very image, "that is not entirely a perfect figure."

2 The Law was not as according to the mere letter, ministered directly of God; for Paul says (Gal III, 19) "It (the Law) was added because of transgression, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator" (Moses) "For if the word spoken by angels was steadfast &c. (see Heb III-2)"

3 It is therefore agreeable to both scripture and reason, to conclude that the angels who ministered it, were sent and inspired by Christ, who was set as mediator between his Father and the human race, from the very beginning of creation.

4 In II Cor 10-2<sup>nd</sup> it is said that the Fathers were all baptized unto Moses, in the cloud &

in the sea" (3) "And did all eat the same spiritual meat." (4) "And did all drink the same spiritual drink; (for they all drank of that spiritual rock, that followed them, and that Rock was Christ:" And so also in verse 9<sup>th</sup> "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

5 Now it is not a little curious, that Joshua which brought them into Canaan signifies Jesus or Savior; so that here also was a union of Christ and Jesus, to guide the literal Israel.

6 Thus Christ formed every thing to their natural sense, to prepare them for his manifestation in the flesh, among them. And this is called "following them;" because there had to be mediums between him, and them, both visible and invisible.

7 How unreasonable to suppose as the jews did, that God would speak direct to man then, but two thousand years afterwards he must have a mediator, according to this, the work of God went backward; but Christ said, that no man had seen the Father, neither had any one ascended to heaven.

8 See, said the angel to Moses, "That thou makest all things according to the pattern shown



thee," for, thro their types and figures, "The law was a schoolmaster to bring them to Christ" And the first figure we shall notice, is the two tables of stone, spoken of in Ex. 32-15<sup>th</sup>.

9 And Moses turned and went down from the mount and the two tables of the testimony were in his hand (the tables were of stone) and were written on both their sides."

"And the tables were the work of God, and the writing was the writing of God graven upon the tables."

10 There being two tables of stone, prefigured the two dispensations, in which the two earthly vessels, of male and female, should be manifested for the reception of the Christ, or Logos.

11 The first preparation of these two tables of stone (earthly) being by the hand of God, prefigured that the vessel to receive the Christ, in the first dispensation, would be of the earth, yet be gotten in a miraculous manner, as Jesus was.

12 And, as Moses brake these first tables because of the idolatry of Israel, so was the first gospel testimony broken by the carnal errings of professed Christians (by idolatry) this is the falling away &c.

13 "And the Lord said unto Moses, hew thee two tables like unto the first, and I will write upon these tables the words which were in the first tables, which thou breakest." And he hewed two tables of stone like unto the first" (Ex. 34:1-2.)

14 These second tables, represent the second appearing, or dispensation of Christ, in the order of the female, to perfect the headship of the new and spiritual creation of God. And in every particular they were like the first, only they were hewn out by the hand of man. The material was the same, showing that the vessel in which Christ would make his second appearance, would be taken out of the earth as glass was, but not in a miraculous manner.

15 And the writing on these tables being by the finger of God, prefigured the Christ, the Lord from Heaven, the second <sup>time</sup>, the quickning spirit, with which these two earthly vessels were <sup>to be</sup> cap

16 And the writing being on both, or two sides of each table, showed the order of male & female as existing in the Christ, the second Adam, even as John, the witness for Christ testified, that the "Bridegroom hath the Bride with him, in the first appearing," and by inference the Bride hath the Bridegroom with her in the second <sup>appearance</sup>.

## Second. The Tabernacle.

17 This was also a figure of Jesus and Ann Lee. A Tabernacle is something to be inhabited; and it took the combined wisdom of all Israel; and all their natural knowledge, and learning in every branch of labor, both male and female, assisted by the inspiration of God, (see Ex 36-27) to make it; showing that the tabernacle, Jesus, was to come of the line of promises, and not of the ordinary line of natural generation. But should be formed of natural and supernatural agency combined; out of the most precious materials, of the natural powers & elements.

18 There was gold and silver, purple and blue, and goats hair &c; and when made it was divided into two parts; thus showing Christ male and female manifested in the first and second appearing. It was also moveable a good emblem of Man, also of the work of Christ's first appearing, which was moveable.

19 This was the human tabernacle which the Lord pitched, and not man; (Heb. 8:2) and when Jesus had done his work, the "vail of the tabernacle (or temple) was rent;" to show that the way was now prepared, for another dispensation to be revealed, (in the female)

20 And the Lord said unto Moses (Ex 25:9) — according to all I showed thee, after the pattern of the —



Tabernacle, and the pattern of all the instruments thereof, so shall ye make it." (10) "And they shall make ark &c." (16) "And thou shalt put into the ark, the testimony which I shall give thee." (17) "And a mercy seat of pure gold." (18) "And thou shalt make two Cherubims of gold of beaten work shalt thou make them in the two ends of the mercy seat." (19) "And make one cherub on the one end, and the other cherub on the other end."

21 (20) "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another." (22) "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two Cherubims which <sup>are upon the ark of the testimony of all things</sup> I will give thee in commandment unto the children of Israel."

22 The Tabernacle was an important figure, and the ark which was contained in it, more so; but of all the figures ever given to man, these two Cherubims were the most important and significant.

23 Paul in speaking of what the ark contained, Aaron's rod, - the pot of manna, - and two tables &c. and over it, the two Cherubims of glory, of which he says, "We cannot now speak particularly."

24 It was not yet revealed to him, but now we

may speak particularly. These are plainer figures than the two tables, representing the two Christs, (male and female) (see 2<sup>nd</sup> 2<sup>nd</sup>) "These are the two anointed ones." - That is Christs, as they are within the tabernacle; representing Jesus, and are the figures of the two human beings, (and we think of male and female,) made of purest materials that the earth could afford. (beaten gold) Showing the mortifying and purifying work by which the two first vessels of Christ were prepared; and are figurative representations, - as between them, alone of all places on earth, he would meet with his creature man, a natural Israel, (for nations were blest thro Israel.) Thus setting forth an order which was typical of his spiritual and perfect work, yet to be established in future ages.

25 Thus in the last dispensation, when God begins to gather his spiritual Israel, - We want and must have the Antitype of these two Cherubims in the house or tabernacle of God, and as the only medium of the revelation upon which Christ was to build his Church; for they must be the only foundation of the Church of Christ, & where are they?

26 We feel prepared to answer from Scripture, from facts. For when the Revelator John, saw in vision the second appearing of Christ, he saw the glorious holy City, a New Jerusalem, come down from God, out of Heaven, prepared as a bride adorned for her husband. And he said (Rev 21-3) "I heard a great voice from Heaven, saying, 'Behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself will be with them, and be their God.' " &c &c."

27 This was the finishing work—(see Rev 21-4) "No more death, sorrow, or pain," when it was accomplished.

28 Here then must we look for all the antitypes. We have the Tabernacle first; and that contains all the rest—The Ark of Salvation, with its Mercy seat, is there; (see Rev. 11-19th) "and the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings and voices, and thunders and an earthquake, and a great hail." The testimony of Jesus is in it, and the Cherubims, represented by those which God placed in Eden, with a flaming sword, (testifying against Evil) that turned every way, to guard the way of the tree



of life. These also are, and the throne of God.

29 (see II Kings 19-15) "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art God &c. From which it is evident how God dwells with his people and what his throne is."

30 (Rev. 22-1.) "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." On either side of this river was the tree of life; so there were two of them, and as will be shown hereafter more plainly - These two are the Son of God, and the Bride, the Daughter of God, and their name is called Christ.

31 Many things under the Law, were by twos, as the two goats, the two silver trumpets, (see Num II-2:10) which were much used and represented the preaching of the Everlasting Gospel, in the two christian dispensations, in the order of male and female.

# Part VI

## Of the Prophecies, Prefering to the coming of Christ in the Female.

- 1 We will now proceed to a consideration of some of the prophecies, beginning with Ps. 4-5; which is so plain as to need but little comment and is not susceptible of any reasonable objection. "My heart is inditing a good matter, I speak of the things which I have made touching the King; My tongue is the pen of a ready writer." (2) "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever &c." All agree in applying this to Christ Jesus
- 2 And then follows (vs 9<sup>th</sup>) "Kings daughters, were among thy honorable women, upon thy right hand did stand the Queen in gold of Ophir."
- 3 And then the spirit addressing the Queen, saith (10) "Hearken O Daughter and consider, and incline thine ear. For what? - Forget also thine own people, and thy fathers house" - So then she had a people of her own, and a Father

house, like Ruth, which she must forsake, and then (11) "So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." But on no other conditions would he desire <sup>her</sup>.

4 She evidently has a work to do, to prepare and purify herself. (13) The Kings daughter is all glorious within, her clothing is of wrought gold, signifying great labor and sufferings on her part, to prepare. (14) "She shall be brought unto the King in raiment of needlework." Nothing with which we are acquainted could convey the idea of more labor in her dress.

5. It will not do to say the Queen, means the Church, for here are the "virgins, her companions that followed her, shall be brought unto thee". They shall enter the Kings palace.

6. This is the Church composed of virgin characters "both old men and young". Instead of thy Fathers (children) shall be thine own children, whom thou mayest make princes in all the earth.

7 B 45-16) There again are the Church, and then the spirit declares (17) "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever"



6. And now, will any of you accuse a people of blasphemy, for fulfilling the scriptures, which you call the word of God? Or do ye think that the generations will not remember her who has brought forth a testimony against the work of generation, in all who follow her? These agree again with the two Cherubims, and evidently show, that they were male and female.
7. Again (Jer. 23-5) "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth." (6) In his day, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called (Hos. whereby he will call him) The Lord our Righteousness. <sup>And</sup> this is the first appearing.
10. And a few verses after he begins to describe the falling away so (v. 9) "Mine heart within me is broken, because of the prophets;" (10) "For the land is full of adulteries" (11) For both prophet and priest are profane; yea in my house have I found their wickedness saith the Lord." The Church of antichrist.

11. And in Chap. 33 v. 14. is the second appearing, in the line of the female - the final restoration, "Behold the days come saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah."
12. (15) "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgement and righteousness in the land."
13. (16) "In those days shall Judah be saved; and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, (Heb. He will call her) The Lord our Righteousness."
14. Thus we have the very same testimony from this prophet also, for the second appearing in a female, that we have for the first in a male. - (Jer. 31-22.) "The Lord hath created a new thing in the earth, A woman shall compass a man."
15. (Isa. 11-1.) "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, &c." The rod, was Christ in Jesus, and the Branch - Christ in Ann Lee. We shall see this Branch spoken of further by other prophets. The two Temples were undoubtably figures of the

two Christian dispensations. We therefore firstly look for the second dispensation to bear the same relation to the first, that the second temple did to the first; and do not expect it to be something altogether different. If the Man of sin, got into the temple of God, and set there 1260 years, we want to know what temple that was that he was in, because then we shall know what temple or sanctuary it was, that was to be cleansed.

17. We think it was the people of God who were the temple, as saith the scripture, "We are the temple of God, a spiritual house." The prophet Haggaï says (Chap 2-6, 7) Thus saith the Lord of Hosts, yet once it is a little while, and I will shake the heavens and the earth, and the sea and the dry land. And I will shake all nations, and the Desire of all nations shall come; and I will fill his house with glory, saith the Lord of Hosts.

18. What is the Desire of all nations? If we refer to our type (the natural man) we shall readily see. Adam was created. And when he saw that all the orders of animated existence,



before and around him, were male and female, he strongly and so intensely desired the completion of his own manhood in the same order, that God saw that it was not good for him to continue alone; and the man with the woman, or the first man, was created. (according to the saxon, or mother tongue of the English Language.)

17. So with the spiritual man, Christ, who first came forth in the male; and every thing in christ-  
-endoms was in the male order, from their God of three males, to a common justice of the Peace. All governments of earth, all societies, all church-  
-es, are headed by males, excluding the female; who is but a slave, a nonentity in the kingdom of antichrist, except as a means of carnal indulgence. Yet the universal prayer, and "desire of all nations," both true, and false professors of christianity is, that Christ would come again, "in his glory in a female; in a woman (tho' they are ignorant of it) an help-mate, a deliverer from sin; a mother in Israel, to bring forth the righteous generation of sons and daughters of God, in the New Creation.

- 20 This is accomplished (Micah 4-6) "In that

day with the Lord, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted.

21 (8) And thou O tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come even the first dominion, the kingdom shall come to the Daughter of Jerusalem.

(11) "Thou shalt go forth even to Babylon; there shall thou be delivered."

22 (13) Arise and thresh O Daughter of Zion, I will make thine horn iron, and thine hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance, unto the Lord of the whole earth.

23 Nothing could better portray the nature of a Mother's work in this dispensation, than this prophecy—give up all is the testimony. "And many people shall say come ye, and let us go up to the Mountain of the Lord, & to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the Law shall go forth from Zion and the word of the Lord

from Jerusalem. (Isa. III-2.)

24. So here is something to be taught and learned in Zion, showing the similarity, between the second and first appearing. The first was a kind of "first fruits." (Jams. 1-18<sup>th</sup>) of which the second is the perfection.

25. And the Lord declared by Isa. (65-17) "Behold I create a New Heavens and a New Earth, and the former shall not be remembered nor come into mind." (18) "Be as glad and rejoice forever in that which I create," <sup>I ~~behold~~ I create</sup> Jerusalem a rejoicing, and her people a joy." (20) "There shall be no more thence an infant of days, nor an old man, that hath not filled his days; (for the child shall die an hundred years old, (signifying that all shall fill their spheres in that order.) but the sinner being an hundred years old shall be accursed." So there may be sinners even on earth that there is.

26. "And they shall build houses and inhabit them. and they shall plant vineyards, and eat the fruit of them." "They shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree, so are the days of my people; and mine elect, shall long enjoy the work of their hands."



27. Now the Advents must all admit, that the fulfilling of this prophecy is perfectly inconsistent with the second coming of Christ, as you have been looking for him; but as perfectly accords with the views of the people before you, and the prophecies that we are revisiting touching the building of the second temple. The first temple was built by Solomon, but the second by Joshua. (Gen.) Zerubbabel, the type of the Branch which grew up out of Gen. (Isag. 1-2)

28. "Thus spake the Lord of Hosts, saying, this people say the time is not come, the time that the Lord's house should be built." Is not this the very word of the people of all ages in this day, even the Advents?

29. But the Lord rebuked them, and declared the time had come, (4) "Is it a time for you, O ye (people) to dwell in your sealed houses, and this house (the house)? And the Lord stirred up the spirit of Zerubbabel, and Joshua, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord of Hosts, their God.

30. Chap 2-4 Now be strong O Zerubbabel,

saith the Lord, and be strong O Joshua, and be strong all ye people." "The silver is mine, and the gold is mine; - And the glory of this latter house, shall be greater than the former, saith the Lord of Hosts; and in this place will I give peace." Agreeing with Isa. 32-18, "My people - shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places," (P. 7)

"And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

31. Again, (Hag. 2-21.) "I will speak to Zerubbabel saying, I will shake the heavens and the earth." (22) "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen."

32. (23) "And in that day saith the Lord of Hosts, will I take thee, O Zerubbabel, (Branch) my servant, and will make thee as a signet; for I have chosen thee saith the Lord of Hosts."

33. (see Zach. III) The prophet saw Joshua standing before the Angel of the Lord, and satan at his right hand to resist him. And the Lord rebuked Satans, saying, "Is not this a brand plucked out of the fire?"

34 Now Joshua was clothed with filthy garments, which were taken from him, and it was said to him, (4) "Behold I have caused thine iniquity to pass from thee, and I clothe thee with a change of raiment." And the Angel protested unto Joshua saying, (5) "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among them that stand by."

35 (6) "Hear now, O Joshua, the high priest, thou and the fellows that sit before thee; for they are men wondered at: for behold I will bring forth my servant the Branch." Thus we see Zerubbabel and the Branch prefigured, one and the same thing. A branch is something that grows out from a tree, but is borne by it and nourished by the same roots.

36. (See Zach, IV. 2<sup>nd</sup> & onward) And the prophet sees a candlestick of gold, with a bowl on the top, & seven lamps, and seven pipes to them. And two Olive trees, one on each side of it, What are these? he says to the Angel, but instead of answering him he says, this is the word of the Lord to Zerubbabel.



not by might, nor by power, but by my spirit saith the Lord of Hosts." The second temple was to be built

- 37 "Who art thou, O great Mountain before Zerubbabel<sup>9</sup> thou shalt become a plain; - and he shall bring the head stone, \* crying grace grace unto it." (9) - "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it."
- 38 (10) "For who hath despised the day of small things? For they shall see the plummet in the hands of Zerubbabel." (Chap 6. v 11) The Lord said take silver and gold and make crowns, (more than one) and set them upon the head of Joshua, (Jesus) and speak unto him saying; "Thus saith the Lord of Hosts; Behold the man whose name is the Branch, (Zerubbabel in the figure) and he shall grow up out his place, and he shall build the temple of the Lord, even he, shall build the temple of the Lord and he shall bear the glory. (Christ was to appear in his glory which means the female, for the woman is the glory of the man) and he shall be a priest upon his throne, and the counsel of peace shall be between them both."
- \* see note at the end of the chapter.

39 None can see who the crowns <sup>are</sup> for until they are revealed. They were to be put upon Joshua (Jesus) and his glory the Branch (Ann Lee) the King and the Queen spoken of by David. The He and She of Jeremiah, 23-6. & 33-16. And they that are afar off, shall come and build in the temple of the Lord, (Psa. 61-9) And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed "even the Virgins which follow the King and Queen of Zion."

20 But to return to Zachariah (2 Chap.) we see that the Angel did not answer the question of the prophet about the two Olive trees, and he asks him the second time. "Then answered I and said unto him What are these two Olive trees upon the right side of the candlestick, and upon the left side thereof? (and then without waiting for an answer) I answered again - What be these two Olive branches, which thro' the two golden pipes, empty the golden oil out of themselves? And the Angel said Knowest thou not

what these be? and I said no, my Lord.

Then said he these are the two Anointed Ones, that stand by the Lord of the whole earth!!

41. These are the two Anointed Ones, that is in plain scripture terms, — The two Christs (male and female) manifested in the two appearances of Christ; who was with the Father before the world was, and that "stand by the Lord of the whole earth." The two Olive branches, are Jesus and Ann Lee, who are the two tabernacles, which contain the two Cherubims; the "He" and "She", spoken of by Jeremiah (23; 6 133; 16.

42. The two golden pipes represent the continuance of that order, in the Church of a male and female, in its visible head, yet joined to the two Anointed Ones, at one end, and to the body of the Church at the other.

43. (See Christ 2<sup>d</sup> App<sup>z</sup> Part 7, Chapt 7, Para 25). Thus, typical persons and typical things, in the most striking particulars, evidently show the purpose of God, in regard to the order of his spiritual work in Christ, to be in the order of two dispensations, and by two Anointed Ones, which, beyond all dispute, have



had the beginning of their accomplishment, & confirmed by many infallible proofs; - first, through Jesus Christ and in the Church which he established at his first appearing, and second, in another Church, and the Church, which this he is established in this day of Christ's second appearing."

44. (36) "And to these types, no antitypes can be found in the antichristian world; for they have rendered every comparison defective, by excluding the word and from her perfect lot and order in Christ; and from her joint and correspondent relation, in true kinship, in the work of redemption."

45. It may also be noticed, that when the land of Canaan, was given the children of Israel, as an inheritance, after passing the river of Jordan, or judgment, they were commanded first to drive out the inhabitants of the land, and utterly destroy them: which work was commenced by Joshua, and finally completed by Deborah.

46. During the interval the Israelites were brought into captivity to the old inhabitants, thro' their disobeying the word not to spare or form a league with them, until Deborah arose.

"They ceased in Israel until that S. Deborah, arose, a Mother in Israel," - All will agree that these things are figurative of spiritual Israel.

47 Jesus came to redeem his people from their sins, the old inhabitants of the land. He set them an example as Joshua did. - "As for me and my house we will serve the Lord" and commanded them to give up all, and be "perfect, as their Father in Heaven is perfect" to destroy all the Canaanites, for they could not serve two masters.

48 But they coveted ease and indulgence, rather than to be at war, with the old inhabitants of the land, and were like Saul, who spared Agag (the lust of the flesh) and the best of the sheep and oxen, - that is their temporal property, "to serve the Lord with." And thro' these things all Israel was brought into captivity, to the old inhabitants, (lust & pride selfishness &c.) And they ceased in the villages, (Churches) of Israel, to serve God like Israel of old, until that S. John Lee, arose that I arose a Mother in Israel.  
49 (Mat 22<sup>nd</sup> 2) "The kingdom of heaven is -

likened unto a certain king, who made a marriage for his son, and when he sent his servants to invite the guest, they would not come." So here we have the son and Bride, and the servants as preachers; and those to whom they are sent.

50 This is just what we do believe; and it is what many of the Advents dispute & do not believe. Consequently, your controversy after all is more with the Bible, or what you call the word of God, than with us.

51 It is said, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit in and upon the throne of his glory;" This is the second appearing in the second Eve, for as the glory of the first, was not made manifest until Eve was set in her order. The woman, therefore is declared to be "the glory of the man" as we all know to be true.

52 And the glory of Christ could not be revealed, until the woman was taken from the Church, (a sleeping body of Christ) which was in Babylon, and which was cleansed and made a fit temple for the Bride to dwell in, which con-



stituted the second Eve. This is the throne of glory upon which Christ now sits to judge the world and, we believe, without a doubt, before him will be gathered all nations, and that he will separate them one from another, according as their works shall be.

83 For it was after the Lamb was seen to stand upon Mount Zion (Rev. 14.) that the everlasting gospel was to be preached, to every kindred, people, nation and tongue.

84 (See 2<sup>nd</sup> App<sup>x</sup> = Chap 3 part 1, par. 4 77.) "Christ Jesus entered into the world, in the morning of a great day; which was a day of preparation for his marriage, and the setting up of his everlasting kingdom: and that day was to pass away, before the solemn scene could commence; his oxen and fatling were to be killed and all things made ready."

85 (48) Souls were not invited to come immediately into the kingdom, but they were taught to pray for it to come, and were invited to be ready, against the time when he should appear in his glory: and they were warned to watch and pray, and not to be overcome with surfeiting and drunkenness, & the cares of this life, but that day should come upon

snare as like a thief." "For as a snare (said Jesus) shall it come on all them that dwell on the face of the whole earth."

56 (49) "To the same import is also the parable of the wise and foolish virgins, who while the Bridegroom tarried all slumbered and slept. There was to be a going forth to a spiritual marriage, after which, the door was to be shut."

57 (50) "The wise and foolish virgins are not imaginary beings; they are real persons; wise and foolish professors of the Christian name who equally expect Christ to make his second appearing."

58 (51) "The wise virgins, are such as know that Christ is a spirit, who never was, and never can be seen with the carnal eye; and therefore they have oil, in their vessels with their lamps; their understanding being enlightened by the thought of God to discern the Bridegroom at his coming." "The foolish virgins are those, who, being asleep in their dead professions, thrust in their human wisdom, in a false hope of seeing the Bridegroom according to their own carnal expectations."

(This was written 20 years ago, and, be sure, not for the Adventists altho' it so exactly applies to them.)

- 59 (52) The Bridegroom has been long ascertained to mean Christ Jesus. But who is the Bride? She is neither the wise nor the foolish virgins, but a peculiar object distinct from them both, an object that lay hid, until the fullness of time, when the revelation of God should make her manifest, at the Bridegrooms coming.
- 60 (53) And that this Bride was to be a peculiar object, a single person, and as distinct from the body of the Church collectively, as Jesus himself was distinct from the body, the Church in his first appearing, and no more so. To this all the Law and the prophets pointed from beginning to end.
- 61 I have thought it would be some help to the understanding of our friends, in respect to the spiritual coming of Christ to consider the promise in Mal. 4. v. 5. of the second coming of Elijah who had once lived upon earth, as Jesus Christ had done.
- 62 "Behold I will send Elijah the prophet, before the coming of the great and dreadful day of the Lord". Now is it not fair to conclude, that according as Elijah now to come in spirit, and not in person, that even so Christ should



come? Had the Jews expected Elijah to come personally as much as the Advents look for Christ in that manner.

63. When Peter and James were with Jesus on the Mount, they saw in a vision of God, Moses and Elijah and heard a voice declaring that Jesus Christ was the Son of God; from which it would appear that these Apostles had been in doubt on that point to this time; for they answered, "If thou art the Christ, why then say the scribes, that Elias must first come."

64. And Jesus answered and said unto them (Matt. 17, 11) Elias truly shall first come and restore all things" (12) But I say unto you that Elias is come already and they knew him not."

65. This is a parallel case; and if John coming in the spirit and power of Elias, fulfilled that plain prophecy, why not John Lee coming in the spirit and power of Christ fulfill the promise of Christ's second coming in his glory &c? But as it was never said that Elijah should come in

his glory, to fulfill the prophecy, it was not necessary for his spirit to come in a female?  
 66. And to sum up the whole matter, it has been our labour, to prove the second coming of Christ, in and with the female, from the fact, that Adam and Eve were the image of God, and figure of Christ.

That, therefore, Christ the Lord from Heaven, revealed thro' human nature, was the second Adam, and that this Christ, was in essence, male and female the latter descending upon and in Ann Lee, at her true baptism: as the former did upon and in Jesus - and the two sets of double tables, showing this union in both cases.  
 (see p. 57)

67. The tabernacle divided in two and containing the two Cherubims, representing the same thing, and more especially the two dispensations, which is again repeated in the figure of the two Olive trees; which are plainly declared to be the two Christs, (Male and Female,) and the branches representing the two earthly apels; and then

the two golden pipes showing their successors in order without end; and all confirmed by Jesus Christ, when he came, likening the kingdom to a marriage, having the Bridegroom Bride, and wedding guests who are invited to the marriage Supper of the Lamb and Bride.

68. Still further strengthened by the apostles and John, who exceeded all the rest in revelation, and saw the most clearly the work of God, in the present day, in vision. (Rev 19 5<sup>th</sup>)

69. "And a voice came out of the throne, saying Praise our God, all ye his servants, and ye that fear him, both small and great."

70. (6) And I heard as it were the voice of a great multitude, and the voice of many waters and the voice of mighty thunders, saying, Alleluia, for the Lord our God, omnipotent reigneth."

71. (7) "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."



- 72 (8) "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."
- 73 (9) And he saith unto me write blessed are they which are called unto the marriage supper of the Lamb; and he saith unto me, These are the true sayings of God."
- 74 (Rev 22<sup>nd</sup> 16 & 17) "I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning Star."
- 75 "And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the waters of life freely."
- 76 Finally from the very commencement of this subject in the scripture, which begins with the creation of man in the image of God to the last part of Revelations, ending with the call of the Lamb and Bride it continues to become plainer, the figures grow brighter, the agreement strengthening with every step in the process,

until like the accumulated force of a chain of mathematical problems, it results in a demonstration as undoubted as it is unanswerable, like the first self evident axioms upon which it is based.

Now referred to page 79 (Zach IV 7) "Who art thou, O great Mountain? before Terubbabel thou shalt become a plain, and he shall bring forth the head stone thereof - with shoutings, crying, Grace, grace unto it" (criticism on the above) Extract from a letter written by William H. Burset, of the Wesleyan Academy in Wilbraham Mass. to Calvin Green of New Lebanon.

Wilbraham Oct 20, 1846.

"Respected Friend

In an interview I had with you last summer, you made some inquiry of me respecting the meaning of some Hebrew words in the prophet Zach. (Chap. 4 v 7.) and intimated that one of their derivations reads Anna Lee. I informed you I would examine the verse on my return home, when

you wished me to write to you, if I should find your suggestions correct. Therefore I write to give you the result of my examinations. The last three words in the verse are חַן חַן לָהּ han, han, lah, grace, grace to it. The word חַן han, has the several significations of grace, kindness, gracefulness, beauty, elegance; also supplication, prayer. From this is derived the proper name חַנָּה Han-nah \* found in 1<sup>st</sup> Sam. I Chap. which has the various meanings of the primary word. The Greek of this is "ΑΝΝΑ. In the Septuagint translation. 1<sup>st</sup> Sam. & also the New Testament Luke II-36. "Αννατε γογγύεις, Anna a propheteſs.

The word חַנָּה is compounded of two words חַן, le, to, and part of the pronoun אָנֹכִי he it Hence taking <sup>the</sup> derivation of the former word as it is in Greek, and the first part of the latter, and the first part of the latter you have Anna Lea, or removing the aspirate from the first word and separating the last you have Chan Lea. I suppose you consider the bringing forth

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\* She is called Anna in the Douay Bible.



of the head stone,  $\Pi \Phi \Sigma \Gamma \Delta \epsilon \zeta \eta$ , to be descriptive of the word of Christ in his second appearing, to complete the gospel temple, or rather to build a second prefigured by the second temple of the Jewish dispensation, the glory of which was to surpass that of the former.

It must be acknowledged, that if the temple under the former dispensation was typical of the Christian temple, or church, and if the Babylonian captivity foreshadowed a falling away after the gospel temple had been built by Christ, then there is a propriety, and necessity even, in supposing that there is to be a restoration of the people of God, and a rebuilding of the temple that had been destroyed.

It is admitted that the Jewish temple was a figure of the Christian Church, as the apostle says, "Ye are the temple of God." And that there has been "a falling away" of the Church according to the prediction of St. Paul, no one, I think, who is acquainted with ecclesiastical History, can doubt, tho' he may be inclined to believe that the apostasy was not total."





